

900 to the Council of Trent) as well as on translations into Ethiopic, Arabic, Armenian, Georgian, Slavonic, Germanic, English, the languages of Scandinavia, French, Italian, and Spanish and Catalan.

Part two is devoted to the format and the transmission of the medieval Bible and 'surveys the evolution of production techniques and changing fashions in the presentation of the sacred text' (xvi). It consists of nine essays on 'The Bibles of the Christian East', 'Carolingian Bibles', 'The Latin gospelbook, c. 600-1200', 'The Glossed Bible', 'The thirteenth century and the Paris Bible', 'Romanesque display Bibles', 'Latin and vernacular Apocalypses', 'The Latin psalter' and 'Illustration in biblical manuscripts'.

The ways in which the Bible was interpreted in the Middle Ages are the focus of *part three* which

examines the exegetical legacy of the fathers and the challenge to this from a new sort of interpretation, fostered by monastic and cathedral schools and based on grammar and dialectic; it explores, too, the vigorous dialogues which developed between Christians and Jews and Muslims, all of whom had different and sometimes competing interests in the Bible (xvi).

The contributions are on Byzantine Orthodox exegesis, the patristic legacy, the early schools (c. 900-1100), the Bible in medieval universities, reform movements, Jewish biblical exegesis, the Bible in Jewish-Christian dialogue and the Bible in Muslim-Christian encounters.

Part four, 'The Bible in use', 'addresses the most important of the liturgical, devotional and secular roles of the Bible in the medieval practice of Christianity, as well as its contribution to the formation of the Qur'an' (xvi). To achieve this there are essays on 'The Bible in the medieval liturgy', 'The use of the Bible in preaching', 'The Bible in the spiritual literature of the medieval West', 'Literacy and the Bible', 'The Bible and canon law' and 'The Qur'an and the Bible'.

The essays in *part five* explore 'the mission to communicate the Bible to the less educated, which so characterised our period and was accomplished by an increasing diversity of visual and dramatic means' (xvi); they are on the Bible in public art, icons, verse paraphrases, and stage versions of parts of the Bible. Detailed bibliographies, indexes of biblical manuscripts and scriptural sources, and a detailed general index round off the well-produced volume. *The Bible from 600 to 1450* is an excellent collection and a mine of information. It has all the potential to become the standard for years to come. The present volume was the first to appear of this project. The other volumes of *The New Cambridge History of the Bible* are *From the Beginnings to 600* (eds. J. C. Paget and J. Schaper); *From 1450 to 1750* (ed. E. Cameron) and *From 1750 to the Present* (ed. J. Riches).

With a narrower focus on interpretation, Alan Hauser and Duane F. Watson (eds) have started with *A History of Biblical Interpretation I: The Ancient Period* (Grand Rapids, Cambridge: Eerdmans, 2003). Volume

2 is devoted to *The Medieval Through the Reformation Periods* (2009). Another related multi-volume study on the history of interpretation is H. O. Old's seven volume survey *The Reading and Preaching of the Scriptures in the Worship of the Christian Church* (Grand Rapids: Eerdmans, 1998-2010). A summary of readings from the history of Bible interpretation is provided by William Yarchin, *History of Biblical Interpretation: A Reader* (Peabody: Hendrickson, 2004; see my review in *Religion & Theology* 11 [2004] 358-363). Particularly devoted to medieval Bible interpretation is the new series *The Bible in Medieval Tradition* (BMT) (Grand Rapids; Cambridge, UK: Eerdmans; Edinburgh: Albans); the volume in Galatians has appeared (I. C. Levy, *The Letter to the Galatians*, 2011).

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The Eerdmans Dictionary of Early Judaism

J.J. Collins and D.C. Harlow (eds.)

Grand Rapids and Cambridge, UK: Eerdmans, 2010; xxxvii + 1360 pp., hb., \$95, ISBN 978-0-8028-2549-0

RÉSUMÉ

Ce dictionnaire bien à jour constitue une excellente présentation de l'histoire et de la théologie du judaïsme ancien et des débats académiques sur le sujet au cours des trente dernières années. Il s'appuie sur des sources littéraires et archéologiques et couvre les ouvrages datant de cette période, les figures, les thèmes, les événements et les lieux importants. Il permet de bien appréhender la période intertestamentaire, l'arrière-plan juif du Nouveau Testament et du judaïsme rabbinique plus récent. Treize articles introductifs développés y sont aussi consacrés à l'ensemble des facettes du judaïsme de 350 av. J.-C. à 135 ap. J.-C.

SUMMARY

This up-to-date international dictionary provides an excellent survey of the history and theology of early Judaism and of its scholarly discussion of the past thirty years. It is based on literary and archaeological sources and covers the works written during this period, important figures and themes as well as events and places. The volume gives guidance for understanding the period between the Testaments and the backgrounds of the New Testament and of later rabbinic Judaism. It includes thirteen comprehensive introductory essays on all facets of Judaism between about 350 BC to AD 135.

ZUSAMMENFASSUNG

Dieses internationale Wörterbuch befindet sich auf dem letzten Stand und bietet einen ausgezeichneten Überblick über die Geschichte und Theologie des frühen Judentums und seiner wissenschaftlichen Diskussion der letzten dreißig Jahre. Es fußt auf literarischen und archäologischen

Quellen und deckt die Werke ab, die während dieser Zeit verfasst wurden. Es befaßt sich mit herausragenden Persönlichkeiten und Themen, Ereignissen und Schauplätzen. Der vorliegende Band gibt Anleitung für das Verständnis der zwischentestamentlichen Epoche und dem Hintergrund des Neuen Testaments so wie des späteren rabbinischen Judentums. Er umfasst dreizehn umfangreiche Aufsätze zur Einführung in alle Bereiche des Judentums von ungefähr 350 v.Chr. bis 135 n.Chr.

* * * *

For several centuries, the study of the history and theology of early or Second Temple Judaism was the domain of a few specialists in Jewish Studies. This has changed drastically over the past thirty years. In the wake of several developments, including the publication of the Dead Sea Scrolls and the so called 'new perspective' on Paul, early Judaism has become a storm-centre of scholarly interest in biblical studies. The number of text editions, monographs, articles and new journals devoted to early Judaism is ever increasing. So far, there was no comprehensive resource tool to summarise and readily make available the results of this intensive study; precisely this is achieved by the very welcome *Eerdmans Dictionary of Early Judaism*. Early Judaism is understood as

the period between Alexander the Great in the late fourth century B.C.E. and the Roman Emperor Hadrian and the Bar Kochba Revolt in the early second century C.E. It is impossible to study this period, however, without taking some account of the Persian period and the postexilic biblical books, on the one hand, and of the subsequent development of rabbinic Judaism on the other (vi).

The *first part* of this dictionary consists of thirteen substantial introductory essays which synthesise major aspects of Judaism in this period, each with a detailed bibliography: J.J. Collins, 'Early Judaism in Modern Scholarship'; C. Seeman & A.K. Marshak, 'Jewish History from Alexander to Hadrian'; J.C. VanderKam, 'Judaism in the Land of Israel'; E.S. Gruen, 'Judaism in the Diaspora'; E. Ulrich, 'The Jewish Scriptures: Texts, Versions, Canons'; J.L. Kugel, 'Early Jewish Biblical Interpretation'; L.T. Stuckenbruck, 'Apocrypha and Pseudepigrapha'; E. Tigchelaar, 'Dead Sea Scrolls'; K. Berthelot, 'Early Jewish Literature Written in Greek'; J.K. Zangenber, 'Archaeology, Papyri, and Inscriptions'; M. Pucci Ben Zeev, 'Jews among Greeks and Romans'; D.C. Harlow, 'Early Judaism and Early Christianity' and L.H. Schiffman, 'Early Judaism and Rabbinic Judaism'.

The *second part* of the volume consists of the 520 alphabetical dictionary entries (293–1360). To give an idea of the range of this dictionary (the brief preface on page vi is far too short on the scope and selection of the entries), I list all the entries for two letters of the alphabet:

Babatha Archive, Babel, Tower of, Babylonian Cul-

ture, Babylonians, Babylonian Talmud, Barki Nafshi (4Q434-438), Bar Kokhba Caves, Bar Kokhba Letters, Bar Kokhba Revolt, Baruch, First Book of Baruch, Second Book of Baruch, Third Book of Baruch, Fourth Book of, Baths, Beatitudes (4QBeatitudes), Behemoth, Belial, Ben Sira, Book of, Berakhot (4Q286-290), Berossus, Biblical Antiquities (Pseudo-Philo), Bickerman, Elias, Birth, Miraculous, Blasphemy, Boethusians, Bousset, Wilhelm, Burial Practices.

Tales of the Persian Court (4Q550), Tanhumim (4Q176), Targum, targumim, Tcherikover, Victor, Temple, Jerusalem, Temple Scroll (11QTemple), Temple Tax, Testaments, Testimonia (4Q175), Text Types, Hebrew, Thallus, Theaters, Theodicy, Theodotus, Therapeutae, Tiberias, Tiberius Julius Alexander, Tithing, Tobiards, Tobiah, Tobit, Book of, Tohorot (4Q274, 276-278), Torah and Tradition, Tosefta, Transjordan, Tribute and Taxes.

The entries are cross-referenced and all contain select bibliographies. There are 130 illustrations, including photographs, drawings and plans. The 266 Jewish, Christian and other international authors involved come from twenty countries. Throughout, the volume combines literary and non-literary (archaeological and epigraphical) evidence. The New Testament writings are included as evidence for Judaism in the first century AD (vi). This dictionary is a user-friendly and much needed resource for scholars and students alike; no theological reference library can do without it.

Unfortunately the twenty-four maps are of poor quality. The map of Egypt in the early Roman period (564) is almost useless; it only locates Alexandria, Memphis and Thebes, but not Leontopolis/Heliopolis (see G. Bohak, 'Heliopolis', 721-723). For excellent maps see S. Mittmann, G. Schmidt (eds.), *Tübinger Bibelatlant: Auf der Grundlage des Tübinger Atlas des Vorderen Orients (TAVO) / Tübingen Bible Atlas: Based on the Tübingen Atlas of the Near and Middle East* (Stuttgart: Deutsche Bibelgesellschaft; Wiesbaden: Ludwig Reichert, 2001).

In its entries on early Judaism, some of the material in this dictionary has also been covered ten years earlier in C.A. Evans and S.E. Porter (eds), *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship* (Downers Grove: IVP, 2000). There is also some overlap with the recent *Oxford Handbook of Jewish Daily Life in Roman Palestine* edited by C. Hezser (Oxford: Oxford University Press, 2010); for the significance of travelling see Hezser's *Jewish Travel in Antiquity*. TSAJ 144 (Tübingen: Mohr Siebeck, 2011).

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